

ARTICLES
AGREED ON
IN THE
NATIONALL SYNODE
of the Reformed Churches of
FRANCE,

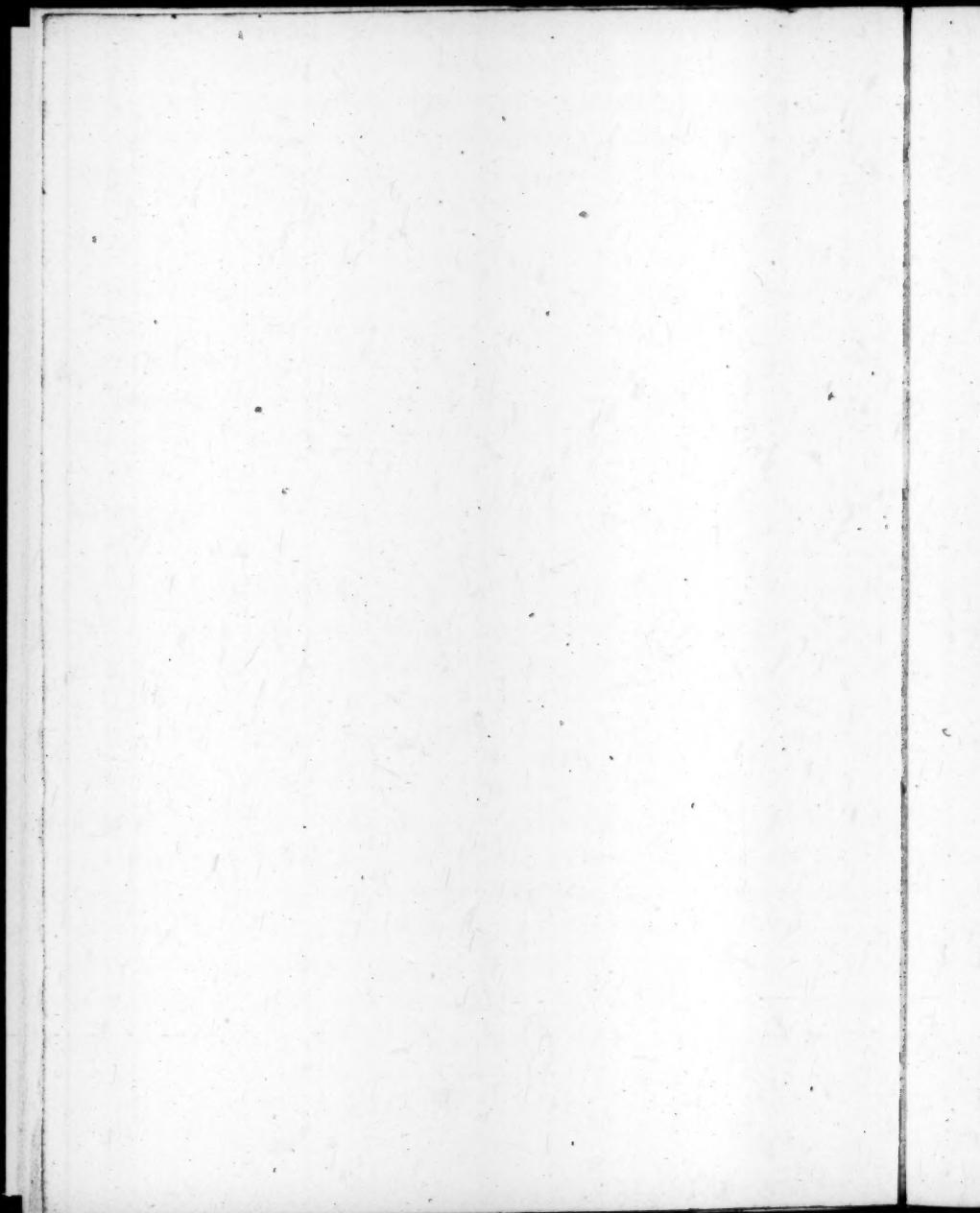
Held at Charenton neere Paris, in the Moneth
of September, 1623.

Which the same ordaineth to be inviolably kept
in all the CHVRCHES and VNIVERSI-
TIES of that REALME.

Wherein, their judgement touching the principall Contre-
verties now on foote betwixt the Remonstrantes
and Contra-remonstrantes, is
briefly declared.



AT OXFORD,
Printed by JOHN LICHFIELD, and JAMES SHORT,
for WILLIAM DAVIS.





CHAP. I.

Of Predestination, Election, and Reprobation.

The I. Article.



Orasmuch as all men sinned in *Adam*,
and made themselues culpable of
Malediction and euerlasting death:
God had done no wrong to any
man, though he shoulde haue left all
mankinde in Sinne and Malediction,
and condemned them for the said
Sinne, according to the wordes of
the Apostle, Rom. 3. 19. 22. *The
whole world is culpable before God: All haue sinned, and are
wholly destitute of the glory of God.* And Rom. 6. 23. *The
wages of Sinne is death.*

II.

But herein is the loue of God manifested, that hee hath
sent his onely Sonne into the world, to the end that whoso-
ever beleueyth in him, should not perish but haue euerlasting
life. 1. John 4. 9. and John 3. 16.

III.

Now to bring men to Faith, God graciously sendeth
foorth messenger's of these glad tidings to whom he w. ll, and
when hee will: by whose ministrie men are called to Repen-

eance, and Faith in Iesus Christ crucified. *For how shall they
believe in him, of whom they have not heard? and how shall they
hear without a Preacher? and how shall they Preach, except
they be sent?* Rom. 10. 14. 15.

III.

They which believe not this Gospel, the wrath of God abides on them: but they which receive it, and embrace the Sauiour Iesus with a true and liuely Faith, are deliuered by him from the wrath of God, and from perdition, and are made partakers of life euerlasting.

V.

The cause and blame of this incredulitie, as likewise of all other sinnes, is not any wise in God, but in man: but Faith in Iesus Christ and saluation thereby, is the free gift of God, as it is written. Ephes. 2. 8. *You are saved by Grace through Faith, and that not of your selves, it is the gift of God.* Again, Phil. 1. 29. *It hath beene freely ginen unto you, to believe in Christ.*

VI.

And whereas God in his appointed time giues Faith to some and giues it not vnto others, that proceedes from his eternall Decree. *For unto God are his wayes knownen from euerlastinge.* Acts 15.18. *And hee doth all things according to the counsell of his owne will.* Ephes. 1. 11. According to which Decree, he softentheth by Grace the hearts of the Elect, how hard soever they be; and bowes them to believe: but in iust judgement leaues them which are not Elected in their malice and hardnesse. And herein especially is discouered the profound, mercifull, and alike iust distinction betwixt men that were equally lost: or the Decree of Election and Reprobation reuiled in the word of God; which as the perverse, impure, and presumptuous wrest vnto their owne perdition; so it yeeldeth yspeakable comfort to holy and religious soules.

VII.

Election is the vncchangeble purpose of God, whereby according to the most free good pleasure of his will, amongst all mankinde fallen by its owne fault from its first integrisie into sinne and perdition, hee hath of meere grace chosen in Christ Iesus to saluation before the beginning of the world, a certaine number of men, not better, nor more worthy then others, but such as together with them lay weltring in one and the selfe same miserie. The which Iesus Christ, God hath also from all eternitie made the Mediatour and head of all the Elect, and the ground as it were and foundation of their saluation: And accordingly hath decreed to give them to Christ, for to saue them; and to call them, and draw them effectually by his word and spirit, to the communion of him: or , hath decreed to give them true faith in him, to iustifie, to sanctifie, and hauing mightyly kept them in the communion of his Sonne, finally to glorifie them for the demonstration of his mercy, and for the praise of the riches of the glory of his grace, as it is written , Ephes. 1.4.5. *God hath chosen vs in Christ before the foundation of the world, to the end we should be holy and unblameable before him in loue, hauing Predestinated vs, for to adopt vs to himselfe by Iesus Christ according to the good pleasure of his will, to the praise of the glory of his grace, by which he hath made vs acceptable in his welbeloued.* And Rom. 8. 29. *Whom he hath Predestinated, those he hath also called, and whom he hath called, those he hath also iustified, and whom he hath iustified, those he hath also glorified.*

VIII.

This Election is not of diuers sorts, but one onely and the same of all that shall be saued in the old and new Testaments: forasmuch as the Scripture mentioneth but one good pleasure, purpose, and counsell of the will of God, whereby hee hath Elecled vs from all Eternitie , as vnto Grace, so vnto Glorie; as to Saluation, so to the way of Saluation , which he hath prepared to the intent we should walke in it.

IX.

Neither was this Election made in respect of Faith foreseen, or the obedience of Faith, holiness, or any other good quality or disposition, as a cause or condition required beforehand in the man that should bee Elected: but rather it was, to give Faith, and the obedience of Faith, holiness, &c. And therefore Election is the fountaine of all sauing good, whence flow Faith, holiness, and the rest of sauing graces, in a word, life euerlasting it selfe, as the frutes and effects thereof, according to the words of the Apostle, Ephesians 1.4. *He hath chosen vs, (not because we were, but) to th: end we should be holy and unblameable before him in love.*

X.

The cause of this free Election is onely the good pleasure of God, which consisteth not in this, that he hath chosen for the condition of saluation certaine qualities or actions of men, among all those which are possible: but in this, that hee hath taken to himselfe for a peculiar heritage some certaine persons out of the common multitude of sinners, as it is written, Rom. 9. 11. 12. 13. *Before the children were yet borne, and or ere they had done either good or euill, &c. it was said unto her (to weete Rebecca :) The elder shall serue the younger; as it is written : I haue loued Iacob, and hated Esau.* And Actes 13. 48. *All they which were ordained to eternall life, beeleeued.*

XI.

And as God himselfe is most wise, vnchangeable, knowing all things, and almighty: so the Election which hee hath once made, cannot be either interrupted, or changed, or reuoked, or annulled; nor the Elect either rejected, or their number diminished.

XII.

The Elect are in their due times ascertained of this their eternall and vnchangeable election to saluation, albeit by degrees, and in a different measure; and that not by any curious sounding of the secrets and depths of God, but by obseruing

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in themselues with a spirituall ioy, and an holy kinde of gladnesse, the intallible fruits of Election, pointed out in the word of God : Such as are , a true Faith in Iesus Christ , a filiall feare of God, sorrow according to God , hunger and thirste after righteousness, &c.

XIII

From the assurance and inward apprehension of this Election , the children of God take occasion daily more and more to humble themselues before God , to adore the bottomlesse depth of his mercies , to purifie themselues, and also most ardently to loue him on their parts, who so exceedingly first loued them : So far are they from waxing more idle, or carnally negligent and carelesse of keeping Gods Commandements, through this doctrine of Election and the meditation thereof; which indeed by the iust judgement of God commeth vsually to passe in those , who either rashly presuming on, or idly and wantonly prating of the Grace of Election, will not walke in the wayes of the Elect.

XIV.

Now as this doctrine of Diuine Election , according to the most wise counsell of God , hath beeene preached by the Prophets, Iesus Christ himselfe, and the Apostles, aswell vnder the old, as vnder the new Testament; and afterwards recorded in the holy Scriptures : So ought it also euen at this day be proposed in the Church of God, (whereunto it was specially appointed) with the spirit of discretion, religiously and hoily , in time and place, omitting all curious search of the wayes of the Lord : All onely to the glory of Gods holy Name, and the lively consolation of his people.

XV.

Moreouer the holy Scripture doth further set foorth and recommend this eternall and free grace of our Election, when besides, it witnesseth, how that all men are not chosen , but that there are some Non-Elect , or such as in the eternall Election of God were passed ouer and left out , to weete, they, whom God according to his most free , most iust, vnablemeable, and ynchangeable good pleasure decreed to leaue

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in the common misery, whereinto, through their owne fault, they had plunged themselues, and not to give them sauing grace, nor the grace of Conuerstion; but hauing abandoned them in their owne wayes, and through iust iudgement, finally to condemne and punish them eternally, not onely because of their infidelitie, but also for all their other sinnes, to the manifestation of his owne iustice. And this, loe, is the Decree of Reprobation, which makes not in any wise God the authour of Sinne (the bare thought whereof were blasphemie) but shewes him to be a dreadfull, vnblameable, and iust Judge, and auenger of sinne.

XVI.

Those, which as yet feele not in themselves effectually a liuely Faith in Iesus Christ, or an assured confidence of heart, peace of conscience, an earnest care of filiall obedience, and a glorying in God through Iesus Christ, and yet notwithstanding vse the meanes whereby God hath promised to effect these things in vs: They (I say) ought not to be dishartened when they heare of Reprobation, nor to range themselues among the Reprobate; but rather they ought to goe forward carefully in the vse of these meanes, and feruently desire and long after the houre of more abundant grace, and expect it with all reuerence and humilitie. Muchlesse ought such be terrified with the doctrine of Reprobation, who though they desire to turne seriously to God, and to please him onely, and to be deliuered from this body of death, yet for all that, cannot as yet make such progresse in the way of godlinesse and faith, as they faine would: Seeing God who is mercifull hath promised that he will not quench the smoaking flaxe, nor bruise the broken reed. But worthily and of good reason may this doctrine be terrible to those, who casting God and the Sauiour Iesus Christ behind their backes, haue wholy enthrallled themselues to the cares of this world, and the lusts of the flesh; as long as they so continue, and turne not vnto God.

XVII.

In regarde wee are to iudge of Gods will by his word,
which

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which testifieth that the children of the fafhull are holy, nor
verily by nature, but by the benefit of the couenant of grace,
wherein they are comprised with their father and mother:
Those Parents which feare God, ought not to doubt of the
Election and falfuation of their children, whom God calleth
out of this life in their infancie.

XVIII.

If any one murmur against this Grace of fice Election, and against the feueritie of iuft Reprobation, we oppofe him with the words of the Apostle, Rom. 9.20. *O man! who art thou, that contestest with God? and with thofe of our Sauiouour, Matth. 20.15. Is it not lawfull for mee to doe what I will with mine owne goods?* But for our felues, who religioufly adore these maffteries, we cry out with the Apostle, Rom. 11.33. 34.35.36. *O the depth of the riches, and of the wifedome, and of the knowledge of God! how his iudgements are incomprehensible, and his wayes impoffible to be found? For who is he, that hath knowne the thought of the Lord, or who hath beeene his counfeller? or who hath first giuen unto him, and it fhall be repayed him againe? For of him, and by him, and for him are all things. To him be glorie for euermore, Amen.*

A reiection of Errours.

The true doctrine of Election and Reprobation being expounded, the Synode reieceth the errours of thofe.

I.

Who teach, that the will of God to fave thofe that are will beleeue and perfeuere in Faith, and in the obedience of Faith, is the whole and entrie Decree of Election to Saluation, and that there is nothing elſe recalculed in the word of God touching this Decree. For thofe men deceiue the fimple, and manifiſtly contradict the holy Scripture: 11246

which testifie, not onely that God will saue those which will beleue; but also that from all Eternitie hee hath chosen certaine persons, to give to them in his appointed time, rather then to others, Faith in Iesus Christ, and perseuerance, as it is written, John 17.6. *I have manifested thy Name to the men which thou hast given me.* Againe, Actes 13.48. *All they that were ordained to life Everlasting, beleued.* And Ephesians 1.4. *Hee hath chosen vs before the foundation of the world, to th'end we should be holy.*

II.

" Who teach, that the Election of God to Eternall life is of divers sortis, the one generall and indefinite, the other particular and definite. And this latter againe either Incomplete, Revocable, not Peremptorie, but conditionall; or compleate, irrevocable, Peremptorie, and absolute. Also that Election to faith is one, and Election to Saluation another; so as there may be an Election to justifying Faith without a peremptorie Election to Saluation. For this is nothing else but an inuention of mans braine, forg'd without the Scriptures, which corrupts the doctrine of Election, and breakes asunder the golden chaine of our Saluation, Ro.8.29. *Who God hath predestinated, those he hath also calid; and whom he hath called, those he hath also iustified; & whom he hath iustified, those he hath also glorified.*

III.

" Who teach, that the good pleasure and purpose of God, whereof the Scriptures make mention in the doctrine of Election, consisteth not in this, that God hath chosen certaine persons, rather then others; but in this, that of all possible conditions (among which also are the workes of the Law) or out of the number of all things, God hath chosen the alle of Faith, though meane in it selfe, and the imperfect obedience of Faith, for the condition of Saluation, and that of Grace he would vouchsafe to accept it for perfectt obedience, and judge it worthy to bee rewarded with everlasting life. For by this dangerous errore the good pleasure of God, and the merite of Iesus Christ is enervated, and men are turned through vnprofitable questions from the trueth of free Iustification, and from the simplicity

plicitie of the Scriptures : And that sentence of the Apostle accused of falsehood, 2.Tim.1.9. God hath called vs by an holy calling, not according to workes, but according to his owne purpose, and grace, which was given to vs in Iesus Christ before all times.

III.

Who teach, That in Election to Faith, this condition is formerly required, that a man vse well the light of Nature, and be a good or honest man, humble, and disposed to eternal life; as if Election did after a sort depend on these things. For this fauours of Pelagius his opinion, and too too openly taxes the Apostle of falsehood, when he saith, Ephes. 2.2.4.5.6.7. 8.9. We all heretofore liued in the lusts of the flesh, fulfilling the desires of the flesh, and of our ewne thoughts, and were by nature children of wrath, aswell as others. But God who is rich in mercie, through his great loue, wherewith hee loued vs even at the time, when we were dead in our trespasses, hath quickened vs together with Christ, by the Grace of whom ye are sauied; and hath raised vs up together, and hath made vs fit together in heauenly places in Iesus Christ, to the end he might shew in the ages to come the abundantly excellent riches of his Grace, by his kindnes towards vs in Iesus Christ. For yee are sauied through Grace by Faith, and that not of your selues, it is the gift of God. Not by workes, to the intent none should glorifie himselfe.

V.

Who teach, That the Incomplete and not peremptorie Election of particular persons to Saluation, supposeth a foresight of Faith, Conversion, Holinesse, and Godlinesse, begun, or continued for a time; but that the complete and peremptorie Election supposeth a fore-sight of the finall perseuerance of Faith, Conversion, Holinesse, and Godlinesse. And that herein lyeth that free and Euangelicall dignitie, in respect whereof, he which is Elect is more worthy then he which is not Elect: And by consequent, that Faith and the obedience of Faith, Holiness, Godliness, and perseuerance, are not fruits or effects of an unchangeable election to glory; but conditions and causes, without which no Election can be made; the which conditions or causes are formerly required and foreseen, as if they were already fulfilled in them.

" them that are to be compleatly Elected. Which doctrine vt-
teily croffeth the whole Scripture, which in diuers places
beateth both into our eares and hearts such and the like fa-
tences Rom.9.12. *Election is not by works, but by him which*
callith. Actes 13.48. *All they which were ordained to eter-*
nall life, believed. Ephes. 1.4. *He hath Electid vs in him-*
selfe, to the end, we shoulde be holy. John 15. 16. *You haue not*
chosien me, but I haue chosen you. Rom. 11.6. *If it be by grace,*
then is it no more by works. 1. John 4.10. *Herein is loue, not*
that wee loued God, but that hee loued vs, and hath sent his
Sonnes.

VI.

" Who teach, *That every Election to Salvation is not un-*
" *changeable, but that some Elect notwithstanding whatsouer*
" *decree of God, may and doe perish everlastingly.* By which
grosserreour, they make God mutable, and ouerthrow the
consolation of the faithfull, touching the stedfastnesse of
their Election, and contradict the holy Scriptures, which
teach, Mat. 24.24. *That the Elect cannot be seduced.* Ioh 6.
39. *That Christ loseth not those, that are given unto him of*
his Father. Rom.8.29. *That those whom God hath Predesti-*
nated, called, iustified, those he doth also glorifie.

VII.

" Who teach, *That during this life, there is no fruit, nor*
" *sense, nor certaintie of an unchangeable Election to glorie;*
" *except it be such, as may be grounded on a condition mutable*
" *and contingent.* For besides that it is an absurditie to call
that a certaintie which is vncertaintie, it is also repugnant to
the experiance of the Saints, who reioyce with the Apostle,
at the sence and feeling of their Election, while they celebrate
this blessing of God; who with the Disciples Reioyce (accord-
ing to Iesus Christ his admonition) *that their names are*
written in heauen, Luk. 10. 20. Briefly who oppose the
sense of their Election to the fierie darts of the diuels tem-
tations, demanding, *who shall bring in any accusation against*
the Elect of God? Rom.8. 32.

VIII.

II.

VIII.

Who teach, *That God did not of his owne meere and iust will, decree to leasse any one in the fall of Adam, and the common estate of sinne and condamnation, or to passe by them in the communication of grace necessary to faith and conuersion.* For this remaines firme, Rom. 9. 18. *Hee hath mercy, on whom he will haue mercy, and hardeneth whom he will.* Againe, Mat. 13. 11. *To you it is given to know the secrets of the kingdome of heauen: but to them it is not given.* Againe, Mat. 11. 25. 26. *I thanke thee O Father, Lord of heauen and earth, that thou hast hid these things from the wise and understanding, and hast reuiled them to little children: It is so O Father, forasmuch as such was thy good pleasure.*

IX.

Who teach, *That the cause wherefore God sends the Gospell to one Nation rather then to another, is not onely and merely the good pleasure of God: but because one Nation is better and more worthy then another, vnto which the Gospell is not communicated.* For Moses gaine-sayeth it, speaking thus to the people of Israel: Deut. 10. 14. 15. *Behold the heauens, and the heauen of heauens belong vnto the Lord thy God: the earth also and all that is in it: But the Lord hath taken pleasure in thy fathers onely, for to loue them; and hath chosen their posteritie after them, to vxit you, from among all people, as appeareth this day.* And Iesus Christ, Mat. 11. 21. *Woe unto thee Co-rasin, vwoe unto thee Bethsaida: For if in Tyre and Sidon those mightie workes had beene done, which haue beene done in the midst of you, they had long sincs repented in sackcloth and asbes.*

CHAP. II.

Of the death of Jesus Christ, and mans Redemption thereby.

The I. Article.

God is not onely most mercifull, but also most iust. And his iustice requireth (according as he hath revealed himselfe in his word) that our sinnes committed against his infinite Maiestie should be punished , not only with temporall, but also with eternall paines, both in body & soule; the which paines we cannot escape, vnlesse there be satisfaction made to the iustice of God.

II.

Now because it was not in our power to make satisfaction of our selues, nor to deliuer our selues from the wrath of God : God through his vndeuarable mercy gaue vs his onely Sonne for a pledge; who was made Sinne, and a Curse vpon the Crosse, for vs, or in our steede; that so he might satisfie for vs.

III.

This death of the Sonne of God, is the only and most perfect sacrifice and satisfaction for sinnes , of an infinite price & value ; which abundantly sufficeth to expiate the sinnes of the whole world.

IV.

And this death is therefore of so great worth and value, both because the person that suffered it, is not onely true man, and perfectly holy , but also the only Sonne of God, of the same eternall and infinite essence with the Father and the Holy Ghost; such as our Saviour ought to be : And secondly, because his death was ioyned with the sense and feeling of the wrath and curse of God . which we by our sinnes had deserved.

V.

Furthermore the promise of the Gospell is, that whosoeuer belieueth in Iesus Christ crucified, should not perish, but haue everlasting life : which promise ought to be propounded and declared indifferently to all Nations and persons, vnto whom God according to his good pleasure sends the Gospell ; and that with commandement of Repentance and Faith.

VI.

And whereas many that are called by the Gospell, repent not, neither beleue in Iesus Christ, but perish in Infidelitie; This comes not to passe through any defect or insufficiencie of the sacrifice of Iesus Christ offered vpon the Crosse, but through their owne fault.

VII.

But for as much as some there are, who truely beleue, and are delivered and saved from sinne and perdition by the death of Iesus Christ, this benefit proceedes from the meere Grace of God; which he oweth not to any, and which was given them from all eternitie in Iesus Christ.

VIII.

For such was the most free counsell, and most favourable will and Intention of God the Father, that the wholesome & quickning efficacie of the most precious death of his Sonne should be extended to all the Elect, for to give them alone Iustifying faith, and thereby to bring the a infallibily to Salvation: That is, it was Gods will, that Iesus Christ by the bloud of the Crosse, whereby he confirmed the new Covenant, should redeeme effectually all those, and no other, from among every people, nation, and language; who from all eternitie were elected to Salvation, and were given vnto him of his Father; that he shold give them Faith, which, as all other gifts also of the Holy Ghost, he purchased for them by his death: that hee should purge them by his bloud from all sinnes, Originall, and Actuall, committed either before or after Faith receiued; that hee should keepe them faithfully to
the

the ende; and finally that he should make them appeare before him glorious without spot or blemish.

IX.

This counsell proceeding from the eternall loue of God towards the Elect, hath mighty beene accomplished ever since the beginning of the world to this present time, the gates of Hell having opposed it all in vaine; and shall be accomplished also in the times to come: yea in such sort, as the Elect in their due time shalbe gathered into one, and there shall bee still a Church of beleevers founded on the bloud of Iesus Christ; the which shal constantly loue this her Saviour, who as a Bridegroome for his Spouse, laid downe his life on the Crosse for her; the which also shall persevere in serving him, and shall celebrate and magnifie him both here and euer hereafter.

A Reiection of Errours.

*The true doctrine being Expounded, the Syndicat
nod rejecteth the errours of those,*

I.

“VVHo teach, that God the Father destined his Sonne to the death of the Crosse, without any certaine and definite purpose to save any one by name; so as the necessity, profite, and dignitie or worth of the Impetration made by the death of Iesus Christ might bee safe, and perfitt in all parts, compleat, ful, and entire, albeit the redemption thereby obtained, had never been actually applied to any one particular. For this doctrine is iniurious to the wisedome of God the Father, and to the merite of Iesus Christ, and contrary to the Scripture. For see what our Sauiour saith, Ioh.10.15.27. *I lay downe my life for my sheepe, and I know them.* And the Prophet Esay saith of the Saviour, Esay 53. 10. *After that he shall have laid downe his life*

15.

*life for an oblation for sinne, he shall see the se of (his) posterite,
he shall prolong his daies, and the good pleasure of the Lord shall
prosper in his hand: Brieflie, it cleane overthrowes also that
Article of our Creede, whereby we beleue the Church.*

II.

*Who teach, that the scope or end of Iesus Christ his death
was not effectuallie to ratifie the new covenant of grace by his
bloud, but onely to purchase to his father a nakedright, whereby
he might againe cōtract with men some covenant, whatsoeuer it
should be, whether of grace, or of workes. Which is repugnant
to the Scripture, which teacheth, Heb. 7.22. That Iesus Christ
was made the pledge & mediatour of a more excellent, to wit, the
new Testament. Againe Heb. 9.15.17. A testament is then on-
ly of force when the parties are dead.*

III.

*Who teach, that Iesu Christ by his satisfaction, hath not
assuredly merited for any one Salvation it selfe, and faith, wher-
by that satisfaction of Iesu Christ might be applyed effectuallie
to salvation: but that he hath only purchased to the Father a
power, or plenary will to treate anew with men, and to prescribe
them new conditions, such as he would, the fulfilling whereof was
to depend on mans free-will, and therefore that it might haue
come to passe, that either all men, or none at all should fulfill them.
For these thinke too basely of the death of Iesu Christ, not
atall acknowledging the principall fruit or benefite purchas-
ed thereby, and fetch from hell againe the errore of Pelagius.*

IV.

*Who teach, that this new covenant of Grace, which God the
Father hath cōtractid with men by the interventiō of the death
of Iesu Christ, consisteth not in this, that we are iustified before
God, and saved by faith, in as much as it apprehendeth the merite
of Iesu Christ: but in this, that the exaction of the perfect obe-
dience of the Law, being abolished, God accounteth faith it selfe
and the imperfect obedience of faith for a perfect obedience of the
Law, and of meere grace esteemeth it worthy to be rewarded with
eternal life. For these contradict the Scripture, Rom. 3.23.24. C*

16.

Being iustified freely by his grace, by the redemption which is in Jesus Christ, whom from all eternity God ordained for a propitiation by faith in his blood. And with prophane Socinus they bring in a new and strange iustification of man before God, contrary to the common consent and iudgment of the whole Church.

V.

" Who teach, that all men are admitted into the state of reconciliation, & to the grace of the covenant, so as not any one is subject to condemnation, or shall bee condemned for originall sinne, but that all are generally exempted from the guilt of the said sin.

For this opinion is repugnant to the Scripture, which affirmeth, Ephes. 2.3. that we are by nature children of wrath.

VI.

" Who vse the distinction of Impetration, & Application, thereby to instill into the simple and ignorant, this opinion; that God for his part, would equally bestow vpon all men the benefits purchased by the death of Jesus Christ. And whereas some rather then others, are made partakers of remission of finnes and life everlasting, that this difference dependeth on their owne freewill, applying it selfe to that grace which is offered indifferently; but that it dependeth not vpon any singular gift of mercy that works effectually in them, rather then in others, for to apply themselves therewith. For seeming to propose this Distinction in a good sense, they go about to drench the people with the pernicious poyson of Pelagianisme.

VII.

" Who teach, that Jesus Christ neither could, neither ought, neither did die for them whom God loued before most tenderly, and had elected to eternall life; in as much as such had no need of the death of Jesus Christ. For they contradict the Apostle, who saith, Gal. 2.20. Christ loued mee, and gave himselfe for mee. Rom. 8.33. Who shall bring in any accusation against the elect of God? It is God which iustifieth. Who shall condemn? It is Christ which is dead, (to weet) for them: also they contradict our Saviour, who saith; Ioh. 10.15. I lay downe my life for my sheepo

*Seepe. Againe, Ioh. 15.12.13. This is my commandement, that
yee love one another, as I have loved you. None hath greater loue
then this, (to weet) when one layeth down his life for his friends.*

C H A P. III.

Of the Corruption of man, his Conversion
to God, and the manner thereof.*The first Article.*

MAn in the beginning was created after the image of God, and adorned in his vnderstanding with the true and saving knowledge of his creatour, & of spirituall things, with righteousnesse in his heart and will, with puritie in all his affections ; yea hee was perfectly and entirely holy : but turning himselfe from God, through the instigation of the Devil, and by his owne free will , he deprived himselfe of these excellent gifts, and contrarywise infsteede thereof , drew on himselfe, blindnesse, horrible darknesse, vanity, and perversitie of judgement in his vnderstanding; malice, rebellion, & hardness in his heart and will, and therewithall , impuritie in all his affections.

II.

Now, such as man was after the fall, such children begat he, to wit, himselfe corrupted, children corrupted, corruption, by the iust judgement of God, being derived from *Adam* unto all his posterity, excepting Iesu Christ alone, and that not by imitation(as heretofore the Pelagians would haue it) but by propagation of a corrupted nature.

III.

Whence it commeth to passe, that all men are conceived in Sinne, and borne children of wrath, vnprofitable to all saving good, enclined to evill, dead in sinne, and servants of sin . And without the Grace of the regenerating spirit , they neither will, nor can returne to God, nor correct their depraved na-
ture,

ture, nor dispose themselves towards the amendment of it. ¶

III.

True it is, that after the fall there remained in man some light of nature, by meanes whereof hee still retaineth some knowledge of God, and of naturall things, hee discerneth betwixt honestie and dishonestie, and seueneth to haue a little regard and care of vertue and outward discipline. But so farre is it, that by this light of nature he can come to the saving knowledge of God, and convert himselfe to Him, that even in things naturall and civill he vseth it not aright, but rather, as little as it is, abuseth and defileth it diverse waies, & withholdeth it in vngodlynesse, and so becommeth inexcusable before God.

V.

Looke how it is with the light of Nature, just so it fareth with the Decalogue, which God gaue particularly to the Iewes. For it discovereth indeede the grievousnesse of sinne, and more and more convinceth man; but forasmuch as it affordeth no remedie, nor giveth any ability to get out of that miserie, & so being weak through the flesh, leaveth the transgressor in the Curse, it is impossible, that by it, man shoulde obtaine saving grace.

VI.

Wherfore, what neither the Light of Nature, nor the Law could doe, that God effecteth by the power of the Holy Spirit, by meanes of the Word, or the ministerie of Reconciliation, that is, by the Gospell of the Messias, whereby it pleased God to save beleivers aswell vnder the Old, as the New Testament.

VII.

God manifested this secret of his Will to fewer persons vnder the Old Testament, but since vnder the New Testament the difference of Nations is taken away, he now manifesteth it vnto more. The reason of which dispensation wee ought not to attribute to the dignity or worth of one Nation aboue another, or because it maketh better vse of the Light of Nature, but to the good pleasure of God, which is most free, & to his vndeserved loue. And therefore they on whom

So great Grace hath beene shewed, aboue and contrarie to all
desert, ought to recognize it in humility of heart with thank-
giving. And the rest, vnto whom this Grace hath not yet been
shewed, they ought to adore with the Apostle the severity &
iustice of Gods iudgments, but not curiously to sound them.

VIII.

Furthmore, as many as are called by the Gospell, are cal-
led in good earnest. For God shewes in good earnest and
most triuely (and sincerely) by his word what is pleasing vnto
him, namely that they which are called should come vnto
him: also he promiseth in good earnest, to all that come, and
believe in him, rest vnto their soules, and life everlasting.

IX.

And whereas many that are called by the ministerie of the
Gospell, come not, nor are converted, the fault is not in the
Gospell, nor in Iesus Christ offered by the Gospell, nor in
God, who by the Gospell calleth them, and withall bestowes
many gifts vpon them: but in those themselves which are
called; whereof some through their owne carlesnesse receiu-
not the word of life; others receive it indeede, but not within
their hearts, and therefore after some light ioy of a temporall
faith, they fall backe againe; others through the thornes of
cares, & through the pleasures of this world choake the seede
of the word, and bring forth no fruit, according as our Savi-
our teacheth in the parable of the seede. Mat. 13.

X.

But whereas others being called by the ministerie of the
Gospell doe come, and are converted, that is not to be attri-
buted vnto the man, as if hee by his owne free will made him-
selfe differ from others, which are also furnished with like, or
(at least) with sufficient grace, to believe and bee converted;
(as the prowde heresie of Pelagius maintaineth.) But vnto
God, who as he hath elected his from all eternity in Christ,
so hee calls them effectually in their due times, giues them
faith and repentaunce, and having delivered them from the
power of darknesse, transports them into the kingdome of

20.

his Sonne ; to the end that they should declare the vertues of him, who hath called them from darknesse to his marveilous light; and that they should glory, not in themselues, but in the Lord, as the Apostolique writings witness in divers & sundrie places.

XI.

Moreover, when God executeth this his good pleasure in the Elect, or, when he converts them, he doth not onely procure, that the Gospell be outwardly preached , neither only mightily enlightens their vnderstandings by the Holy Spirit, to make them vnderstante and discerne aright the things of the spirit of God : but by the efficacy of the same spirit of regeneration, he pierceth into the inmost parts of man, he opens the hart, that was shut, he softens the heart, that was hard, he circumciseth the foreskinne of the heart, sheds new qualities in the will, and causeth it, of dead, to become living ; of evill, good; of not-willing, willing ; of stubborne, obedient; hee workes in it, and strengthens it , to the end , that, as a good tree, it may bring forth good fruit.

XII.

This, lo, is that Regeneration so much spoken of in Scripture, that Renovation, that new Creation, that raising from the dead, & Vivification, which God worketh in vs without ^{*} vs. And it is not effected by the doctrine alone, beating on my cooperati-
ons of ours. And it is not effected by the eare, nor by morall perswasion, induced by perswasive reasons, nor by any such kinde of operation , whereby, after God hath done his part, it still remaines in the power of man to be regenerated, or not to be ; to be, or not to be converted. No, it is an operation wholly supernaturall , most effectuall, and withal, most sweet, admirable, secret, and ineffable, which according to the Scripture (that was inspired by the Author of this operation) in respect of efficacie, is nothing inferiour to creation, or the resurrection from the dead : so as all they, in whose hearts God worketh after this admirable fashio, are certainly, infallibly, and effectually regenerated, & doe actuallie believe . And then indeede the will being now renewed, is

2 I.

is not only impelled and moved of God, but being moved of God, it worketh also it selfe : and therefore one may wel say, that, Man himselfe believeth and repenteþ, by meanes of the Grace, which he hath received.

X III.

The faithfull, during this life, cannot fully comprehend the maner of this operation ; and yet in the meane time rest well contented, in al much as they know & feele, that by this Grace of God, they do from their hearts belieue and loue their Sa-
viour.

X III I.

So then, Faith is the gift of God, not because it is offered by God to mans free will : but because it is *in deede and in effect conferred, inspired, and infused* into man. Againe, not because God giveth only *a power to believe*, and then afterward ex-
pects, that mans Will consent thereto or believe indeede: but because he which worketh both to will, and to doe, yea which worketh all in all, effecteth in man both a will to be-
lieue, and believe it selfe.

X V.

God oweþ not this Grace to any. For what may He owe to him, that can giue nothing first, that it might be repaide him againe? yea what can He owe to him, that hath nothing of his owne but sinne, and leasing? Wherefore he that recei-
veth this Grace, ought, yea and doth also yeeld eternal thanks to God for it : he that receiveth it not, either he hath no re-
gard of these spiriuall things, and pleaseth himselfe in that which is his owne : or retchesse as he is, boasteth in vaue of having that which hee hath not. Now concerning those which outwardly make p̄fession of the faith, and amende their liues, we must both judge and speake the best, according to the example of the Apostle: for what is in their hearts is to vs vñknowne. And for others vvhich are not yet called, vve are to pray vnto God, vvhō calleth things that are not, as if they vvere : but in no hand may vve fvel vwith pride against them, as if vve our selues had made our selues to differ.

X VI.

Now

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Now, as by the fal, man ceased not to be man, endued with will and vnderstanding, and sinne that overspread all mankind, abolished not the nature of mankind, but depraved it only, and killed it spirituallly: So this divine Grace of Regeneration worketh not in men, as in logs, or stockes of trees, neither doth it take away the will and its properies, nor force or constraine it against its owne liking, but spirituallly enlue-
neth, healeth, correcteth and boweth it, no lesse sweetly, then mightily, to the end that where formerly the rebellion & re-
sistance of the flesh did wholy domineere, now the prompt
and sincere obedience of the spirit may begin there to raigne;
in which very point, the true and spiritual reestablishment &
freedome of our will consisteth. And were it not that this
admirable Worker of all good, did ply vs in maner aforesaid,
there were no hope left vnto man, that he should raise him-
selfe out of the fail by free will, by which, when he stood vp-
right, he threw himselfe headlong into perdition.

XVII.

Also, as the almighty operation of God, whereby he pro-
duceth and sustainteth this our naturall life, excludeth not, but
rather requireth the vse of the meanes, by which God accor-
ding to his infinite wisdome, and goodnesse, is pleased to dis-
play this his power: even so, the foresaid supernaturall ope-
ration of God, by which he regenerateth vs, excludeth not,
nor any way overthroweth the vse of the Gospell, which the
all wise God hath ordained, to be the seed of Regeneration,
and the food of the soule. Wherefore as the Apostles, and
Doctours, which followed them, did piouslly instruct the peo-
ple concerning this Grace of God, to his glory, and to the a-
basing of all(humane) pride, and yet in the meane while neg-
lected not to hold them stil, by their holy admonitions of the
Gospell, to the exercise of the word, Sacraments, and disci-
pline: So, God forefend, that they which teach and learne in
the Church, should presume to tempt God, by separating
those things, which He according to his good pleasure, would
haue most straightly ioyned togither. For Grace is conferred
by

by admonitions, and the more readily we doe our duety the more evident is the benefit of God working in vs, and then doth his businesse proceede most happyly. To which God, all the glory both of the meanes, and of their fruit, and saving efficacie, is due for ever and ever. Amen.

A Reiection of Errors.

The true doctrine being expounded, the Synode
rejete~~th~~ the Errors of those,

I.

VVho teach, that it cannot be said properly, that origi-,,
nal Sinne is of it selfe sufficient to condemn all man-,,
kinde, or to merit both temporall and eternall punishment. For,,
they contradict the Apostle, who saith, Rom.5.12. By one
man alone sinne entred into the world, and by sinne death: and
so death came upon all men, inasmuch as all haue sinned. And
verse 16. The guilt is of one offence alone to condemnation. A-
gaine, Rom.6.23. The wages of sinne is death.

II.

Who teach, that spirituall gifts, or good habitudes and ver-,,
tues (such as are, goodness, holynesse, righteousness,) could haue,,
no place in mans will, when he was first created; & by consequent,,
that they could not be lost in the fall. • For this directly thwar-,,
teth the description of the image of God, which the Apostle
maketh, Ephes.4.24. Where he describes it by righteousness
and holynesse, which vertues certainly haue their seats in the
will.

III.

VVho teach, that spirituall gifts were not separated from,,
the will of man in the spirituall death, since that in it selfe was,,
never corrupted, but hindered only by darknes of the understand-,,
ing, and unruleiness of the affections:, which hinderances being,,
removed, the will is able to make use of its libertie, which to it is,,

" naturall; that is, it is of it selfe able either to will and choose, or
" not to will and choose any good proposed unto it. This is new and
erroneous, tending to nothing but to exalt the power of free
will, contrary to the saying of the Prophet, Jeremy 17.9. The

* In the French it is the Apostle, Ephes. 2. 3. Among whom (children of Rebellion)
by mistake of we all conversed once in the lusts of the flesh, fulfilling the desires
the Printer, of the flesh, and of our thoughts.
children of Religion.

III.

VWho teach, that a man not regenerate, is not totally & pro-
perly in Sin, or destitute of all power concerning spirituall good;
but that he can hunger and thirst after righteousnesse and life,
and can offer unto God the sacrifice of a contrite and broken spi-
rit, such as may be acceptable unto him. For these things con-
trary the plaine testimonies of Scripture. Ephe. 2.1.5. Ye were
dead in your trespasses and sinnes. And, Gen. 6.4. & 8.21. Every
imagination of the thoughts of the heart of men is nothing else
but evill at all times. Adde hereto, that to hunger and thirst af-
ter life, and to be delivered from misery; & to offer unto God
the sacrifice of a broken spirit, is proper to the regenerate.
Psal. 51.19. And of those that are called happy. Mat. 5.6.

V.

VWho teach, that a corrupt and naturall man may so well
use common Grace (wherby they understand the light of Na-
ture or the gifts which remaine (in him) after the fall; that by the
good usage thereof, he may by degrees and little by little obtaine
greater grace, to wit, Evangelicall and saving grace, yea & sal-
vation it selfe: And that by this meanes, God for his part shew-
eth himselfe ready to reveale Iesus Christ to all, forasmuch as he
affordeth unto all, sufficiently and efficaciously, the meanes neces-
sary to the Revelation of Iesus Christ, and to faith and repen-
tance. For that this is false, besides the experience of al times,
the Scripture witnesseth: Psal. 147.19.20. He declareth his
words to Jacob, and his statutes & ordinances to Israell, he hath
not done so to all nations, and therefore they know not his ordi-
nances. Act. 14. 16. In times past God suffered all nations to
walk

walke in their owne waies. Act. 16.6.7. It was forbidden them, (to wit, Paul and his companions) by the holy Ghost to preach the word in Asia; comming therefore to Mysia they assayed to goe into Bithynia, but the spirit (of Iesus) permitted them not.

VI.

VVho teach, that in the true conversion of a man, it cannot be, that God should poure into his will new qualities, habits, or gifts: Therefore the faith, by which we are first converted, and from which we are named faifthfull, is not a qualitie or gift infis- sed by God, but only a bare action of man; And that it cannot otherwise be called a gift, then in regard alone of the power which a man hath to attaine thereto. For these things contradict the holy Scriptures, which testifie, That God sheddeth in our hearts new qualities of faith, obedience, and the feeling of his loue. Ier. 34.33. I will put my law in them, and will write it in their heart. Es. 44.3. I will poure forth waters upon him that is a thurst, and rivers upon the dry ground: I will poure forth my spirit upon thy posterity. Rom 5.5. The loue of God is shedd in our hearts by the holy spirit, which is giuen unto vs. They are also repugnant to the perpetuall practise of the Church, that prayes on this manner: Ierem. 31.18. Convert me O Lord, and I shall be converted.

VII.

VVho teach, that the Grace whereby we are converted unto God, is nothing else but a sweete perswasio; or (as others expound it) that the most noble maner of working in the conversion of a man, and the most agreeable to the nature of man, is that which is effected by perswasions: And that nothing binders, but that the Grace which they tearme Moral (that is to say, which is wrought by perswasive reasons) may make a carnall man spiritual; yea that God makes the will to consent no otherwise, save only by this kind of perswasion: and that herein consisteth the whole efficacie of the divine operation, whereby he su mounteth the operation of Satan, inasmuch as God promiseth eternall goods, Satan onely temporall. For this is pure Pelagianisme, and contrary to all Scripture, the which beside this kinde of operation in the

26.

conversion of a man, acknowledgeth another over & aboue, to wit, that of the Holy Spirit, much more effectuall and divine; as in the 36.chap.of Ezechiel, ver.26. *I wil give you a new heart, and will give a new spirit in the midst of you : and vwill take away the heart of stone, and will give an heart of flesh, &c.*

VIII.

" Who teach, that in the regeneration of a man, God employeth " not his almighty power in such sort, as that he mightily and in- " fallibly bendes the will to belieue and to bee converted, but that " notwithstanding all the operations of Grace, which God useth to " the conversion of man, man may resist God and the holy Spirit, e- " ven then, when God purposeth and would regenerate him: & that " oftentimes man resisteth in deed & effect, so as he utterly hinde- " reth his owne regeneration: yea that it resisteth in his power to be, " or not to be regenerated. For this is nothing else but to take away from God the efficacie of his Grace in our Conversion, and to subiect the action of God almighty to the wil of man; and that contrarie to the Apostles, who teach: Ephes.1.19. *That wee believe according to the efficacie of the power of his might.* And 2.Thess.1.11. *That God fulfilleth in vs, al the good pleasure of his goodness, and the worke of faith Mightily.* Againe 2.Pet.1.3. *That his Divine power hath given vs all whatsoe- ver appertaineth to life and godlineſſe.*

IX.

" Who teach, that Grace and Freewill are causes, that worke " each their severall part, and both concurre together in the first " point of conversion: & that Grace as a cause hath no precedence " in order before the efficacie or motion of the wil, id est, that God " doth not effectuallie aide mans wil to be converted, before the wil " of man moone and determinate it ſelſe. For the Ancient Church " condemned this doctrine in the Pelagians long agoe, by the- " Apostle, Rom.9.16. *It is neither of him that willeth, nor of him " that runneth, but of God who ſheweth mercy,* and, 1. Cor.4.7. *Who puts a difference betwixt thee and another? and what hast thou, " that thou haſt not received?* Againe, Phil.2.13. *It is God, " which produceth in vs with efficacie both to wil & to performe, " according to his good pleasure.*

CHAP. IIII.

Of the perseverance of the Saints.

The first Article.

THose whome God according to his purpose and decree, calls to the communion of his Sonne our Lord Iesus Christ, and regenerates by his holy Spirit, he delivers from the dominion and thralldome of Sinne ; but not altogether from the flesh, and body of Sinne, during this life.

I I.

Whence it is, that we see dayly so many sins of Infirmitie, and that the best workes of the Saints haue their blemishes. Which continually furnishes them with matter, of humbling themselues before God, of having recourse to Iesus Christ crucified, of mortifying the flesh more and more by the Spirit of prayer, and by holy exercises of piety, of sithing after (and vehemently desiring) full perfection, vntill being disimpestred of this body of sinne , they reigne in heaven with the Lambe of God.

I II.

By reason of these reliques of sin dwelling in vs , and the temptation of Satan and the world, those which are converted, could not persist in this grace , if they were left to their owne strength : But God is faithfull, who mercifully confirmes them in the grace , which he hath once given them, and mightily conserues them to the end.

I III.

Now albeit this power of God fortifying and conserving the truely faifthfull in his Grace, be too great to be overcome of the flesh, yet they that are converted, are not alway so conducted and mooved by God, but that they may by their own fault turne aside in some particular actions from the conduct of Grace, & be seduced by the lusts of the flesh to obey them.

28.

VVherefore it behoveth , they watch alwaies and pray that they be not ledd into temptation; which if they do not, they not only may be carryed away of the flesh, the world, and of Sathan into sinnes, yea grievous and feateful sinnes, but sometimes they are so carried away by the iust permission of God: As the dolfull fals of *David*, *Peter* , and other holy persons mentioned in the Scripture doe sufficiently prooue.

V.

Meane-while, by such sinnes they grievously offend God, make themselues guilty of death, grieue the holy spirit, interrupt the course of the exercise of faith, most fearefully wound their consciences, loose for a while the sense of Grace , vntill Gods fatherly visage shine vpon them a new , when by earnest repentance, they returne againe into the right way.

VI.

For God, who is rich in mercy, according to the vncħāgeable purpose of Election, withdrawes not vtterly the Holie Spirit from those that are his, no , not in their grievous fals, nor suffers them to fall so farre, as to loose the grace of adoption, and the state of justification, or to commit the sin vnto death (or that against the Holy Ghost) and so being vtterly forsaken of him, to cast themselues headlong into everlasting perdition.

VII.

For in these fals God first conserues in them this his immortal seed whereby they are regenerated, that it be not lost, or wholly reiected. Then he renewes them truely and effectually by his VVord and Spirit, to the end, that they repent, and be grieved at heart and according to God, for their sins : that with a contrite and broken heart they desire and obtaine remission in the bloud of the Mediatour by faith, that they feele againe the grace of God reconcil'd vnto them : that they adore his mercies and faithfulnes, that for the future, they more carefully worke out their salvation with feare and trembling.

VIII.

So then it is not by their merits, nor strength, but by the free

free mercy of God, that they doe not wholly loose faith and grace, nor continue and perish finally in their fals : which not only might easily come to passe, but would also doubtlesse in respect of themselues : but in respect of God, it cannot possibly be, forasmuch as his counsaille cannot change, nor his promise faille, nor the calling according to purpose be revoked, nor the merit, intercession and preservation of Iesus Christ be annulled, nor the seale of the holy spirit be made vaine or abolished.

IX.

Touching this preservation of the Elect vnto salvation, &c the perseverence of the truely faithfull in faith, the faithfull themselues may be, and are assured according to the measure of faith, wheby they believe for most certaine that they are and ever shall continue true & liuely members of the church, and that they haue the remission of all their sins, and life everlasting.

X.

And therefore this certainty growes not from any particular revelation over and aboue & beside the word, but proceeds from faith in Gods promises, which hee hath most abundantly revealed in his word for our consolation : & from the testimonie of the holy spirit who beares witnes with our spirit that we are the children of God, & heires. *Rom. 8.16,17.* Finally, from an earnest and holy study of a good conscience and of good works. And if the elect of God were destitute in the present world of this solid consolation, that they shall obtaine the victorie, and of this infallible earnest of eternall glory; they were then of all men most miserable.

X I.

Meane while the scripture testifieth, that the faithfull during this life are to fight against divers doubts of the flesh, and that then when they are afflicted with grievous temptations, they doe not alway seele in themselues this ful consolation of faith, and this certainty of perseveriance : but God the father of all consolation suffereth the not to be tempted beyond their strength,

strength, but with the temptation; giveth such an issue that they are able to abide it. *1.Cor.10.13.* And by the holy spirit doth againe awaken in them the certainty of perseverance.

XII.

Now so farre is it, that this certainty of perseverance should make the truely faithfull proud, and plunge them into carnall securite, that rather it is the true roote of humilitie, offiliall reverence, of true piety, of patience in all conflicts & combats, of ardent praier, of constancie vnder the crosse, and in the confession of the truth, and (lastly) of solid ioy in God: so that the consideration of this benefit is to them a spurre to incite them vnto a serious and continual exercise of thankfulness and good works, as appeareth by the testimonies of the Scripture, and by the examples of the Saints.

XIII.

Also when the assurance of perseverance begins to revue in them that are raised from soine fall, it begets not in them a carelesnesse or neglect of piety, but rather a farre greater care heedfully to obserue the waies of the Lord, which are therefore prepar'd that walking therein they may retaine the certainty of their perseverance, for feare least abusing his fatherly kindness, Gods favourable countenance (the contemplation whereof is sweeter to the faithful then life, and the privation more bitter then death) turne not againe from them, and so they fall into more grievous afflictions of minde.

XIV.

And as it hath pleased God to beginne in vs by his Grace this his work, by the preaching of the Gospel; even so he preserues, continues, and accomplishes it, by the hearing, reading, exhortations, threatenings, and promises of the same Gospell, as also by the vse of the Sacraments.

XV.

This doctrine of the perseverance of the truely faithfull & holy, & of the certainty thereof, which God hath most abundantly revealed in his word, to the glory of his owne name, and to the consolation of godly soules, and which he imprints in

3 I.

in the hearts of the faithful, is such; That the flesh truely comprehends it not, Satan hates it, the world laughes at it, the ignorant and hypocrits abuse it, and the erroneous fight against it: But yet so it is, That the Spouse of Iesus Christ hath alway most ardently loved it, and maintained it constantly, as a treasure of inestimable value: which God also will see that it shall continue to doe, against whom no counsell nor force can prevail. To which God alone the Father Sonne and holy Ghost be honour and glory forever and ever. Amen.

Areiection of Errours.

The true doctrine being thus expounded, the Syndic rejeteth the errours of those.

I.

VV Ho teach, that the perseverance of the truly faithful, is not an effect of election, or a gift of God purchased by the death of Iesus Christ; But that it is a condition of the new covenant, which man before his election and peremptory Iustification (as they call it) ought to accomplish by his owne free will. For the holy scripture testifieth, That it commeth from election, and that it is given the Elect by vertue of the death, resurrection, and intercession of Iesus Christ, Rom. 11. 7. *The Election hath obtained it, and therest are hardened.* Againe, Rom. 8. 31. 32. 33. 34. *He which spared not his own Son, but delivered him up for vs all, how shall he not give vs also all things with him? Who will bring in any accusation against the elect of God? It is God that iustifies, who shall condemn? It is Christ that is dead, and that more is, which is raised againe, who also is at the right hand of God, and who himselfe maketh request for vs. Who shall separate vs from the loue of Christ? Shall oppression, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? Nay, in all these things we are more then conquerours by him that hath loved vs, &c.*

II.

Who teach, that God indeed provides the faithful man of sufficient strenght to persevere, and that he is ready to preserue it in him,

ac him, if he doth his duty: Neverthelesse that all things being pre
cc which are necessary for perseverance in faith, and the which God
cc will imploy for the preseruation of it; It stil dependeth on the free-
ce dome of mans will to persevere or not to persevere. For this sen-
tence containes in it manifest Pelagianisme, and whiles it goes
about to make men free, it makes them sacrilegious, contrary
to the perpetuall consent of the doctrine of the Gospel, which taketh away from man all matter of boasting, and attributes
the praise of this benefit to the divine grace alone: And con-
trary to the Apostle testifying. 1.Cor.1.8. That God also will
establishe us even untill the end, that we may bee unblameable in
the day of our Lord Iesus Christ.

III.

" Who teach, that the truly faithful & regenerat, not only may
" fall wholly & finally from iustifying faith, & from grace & sal-
" vation, but that oftentimes they doe indeed fall, & perish everla-
stingly. For this opinion annulleth not only the grace of justi-
fication and regeneration, but also the perpetuall preservati-
on of Iesus Christ: Contrary to the expresse words of the
Apostle S.Paul, Rom.5.9.10. If Christ dyed for us then when
we were but sinners, much rather then, being now iustified in his
blood, shall we be saved from the wrath by him: And contrary to
the Apostle S.Iohn, 1.Ioh.3.9. Whosoever is borne of God doth
no sin, For the seed of Him, remaineth in him, and he cannot sin,
because he is borne of God: Also contrary to the words of Ie-
sus Christ, Ioh.10.28.29. And I give them eternal life, & they
shall never perish: Also none shall snatch them out of my hand;
my Father, who hath given them unto me, is greater then all, &
no man is able to snatch them out of the hands of my Father.

IV.

" Who teach, That the truly faithfull and regenerate may sin
" the sin unto death, that is to say, the sin against the holy Ghost.
Forasmuch as the Apostle S. Iohn, chap.5. of his first, after he
had in the 16. and 17. verses, made mention of those, who sin
unto death, and forbidden to pray for them, presently addes
in the 18. verse; We know that whosoever is borne of God sinneth
not.

33.

not, (to wit, this kinde of sin) But he that is borne of God kee-
peth himselfe, and the Evill one toucheth him not.

V.

Who teach, *that in this life one can haue no certainty of per-*
severance for the time to come, without specially revelation. For
 by this doctrine the faithfull are depriu'd of the most solide
 consolatiō, which they can haue during this life, & the doubt-
 fulnesse and wavering opinions of the Romane Church are
 brought in againe. But the holy Scripture draweth every
 where this certainety, not from any speciall and extraordina-
 ry revelation; but from the proper markes of the children of
 God, and from his most sure promises: aboue all, the Apostle
 S. Paul, Rom. 8. 18. *No creature shall be able to separate vs fro-*
the loue of God, which he hath shewed vs in Iesu Christ our
Lord, &c. Ioh. 3. 24. He which keepeth his commandements, ab-
ideth in him, and He in him: & hereby know we that he abideth
in vs, to weet, by the spirit which he hath given unto vs.

VI.

Who teach, *that the doctrine touching the certainty of per-*
severance & salvation is naturally & of it selfe a confession of the
flesh, and hurtfull to pietie, good manners, prayers, and other holy
exercises: but on the contrary, that it is a landable thing to doubt. For such men declare that they are ignorant of the efficacie
 of divine grace, and of the operation of the holy Spirit dwel-
 ling in the Elect, and contradict the Apostle S. Iohn, who in
 expresse words faith the quite contrary, Ioh. 3. ver. 2 *deare-*
ly beloved we are now the children of God, but what we shall bee
dote not yet appear: but we know that after that he shall have
appear'd, we shall be like unto him, for we shall see him as he is. Further more they are convinced by the examples of the
 Saints, as wel in the Old, as New Testament; who albeit they
 were assur'd of their perseverance & salvation, did notwithstanding continue the dayly yse of praiers and other exercises
 of pietie.

VII.

Who teach, *that there is no difference betweene a temporall*
faist, E. 2

34.

*of faith, and that which instrueth and sauesth, saue onely in conti-
nuance.* For Iesus Christ himselfe, Mat. 13. 20. Luk. 8. 15. and
in the verses following, doth manifestly obserue three other
differences betweene those that belieue for a time, and those
that are truely faithfull, when he saith; that those former re-
ceive the seed into stonie ground; these into good ground, or
into a good heart: that thos: haue no root; these haue a firme
root; that those beare no fruit; these bring forth their fruit in
diverse and sundry measures constantly and continuingly.

VIII.

*Who teach, That it is no absurdity, that the first regeneration
on being extirpt, a man shoulde borne againe the second, yea of-
ten times.* For by this doctrine, they denie the incorruptionibili-
ty of the seed of God, whereby we are borne againe; contrary
to the testimony of the Apostle S. Peter. 1 Pet. 1. 23. *being
borne a new not of corruptible seed, but of incorruptible.*

IX.

*Who teach, that Iesus Christ prayed nowhere for the infal-
lible perseverance of the faithfull, in faith.* For they contradict
Iesus Christ himselfe, who saith, Luk. 22. 32. *I haue prayed for
thee (Peter) that thy faith faile not.* And the Gospel of S. Iohn,
which witnesseth: Ioh. 17. 11. *That Iesus Christ pray'd not
onely for the Apostles, but also for all those that should be-
lieue through their word: Holy Father keepe them in thy name,
and verse 15, I pray not that thou wouldest take them out of the
world, but that thou wouldest keepe them from evill.*

FINIS.

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